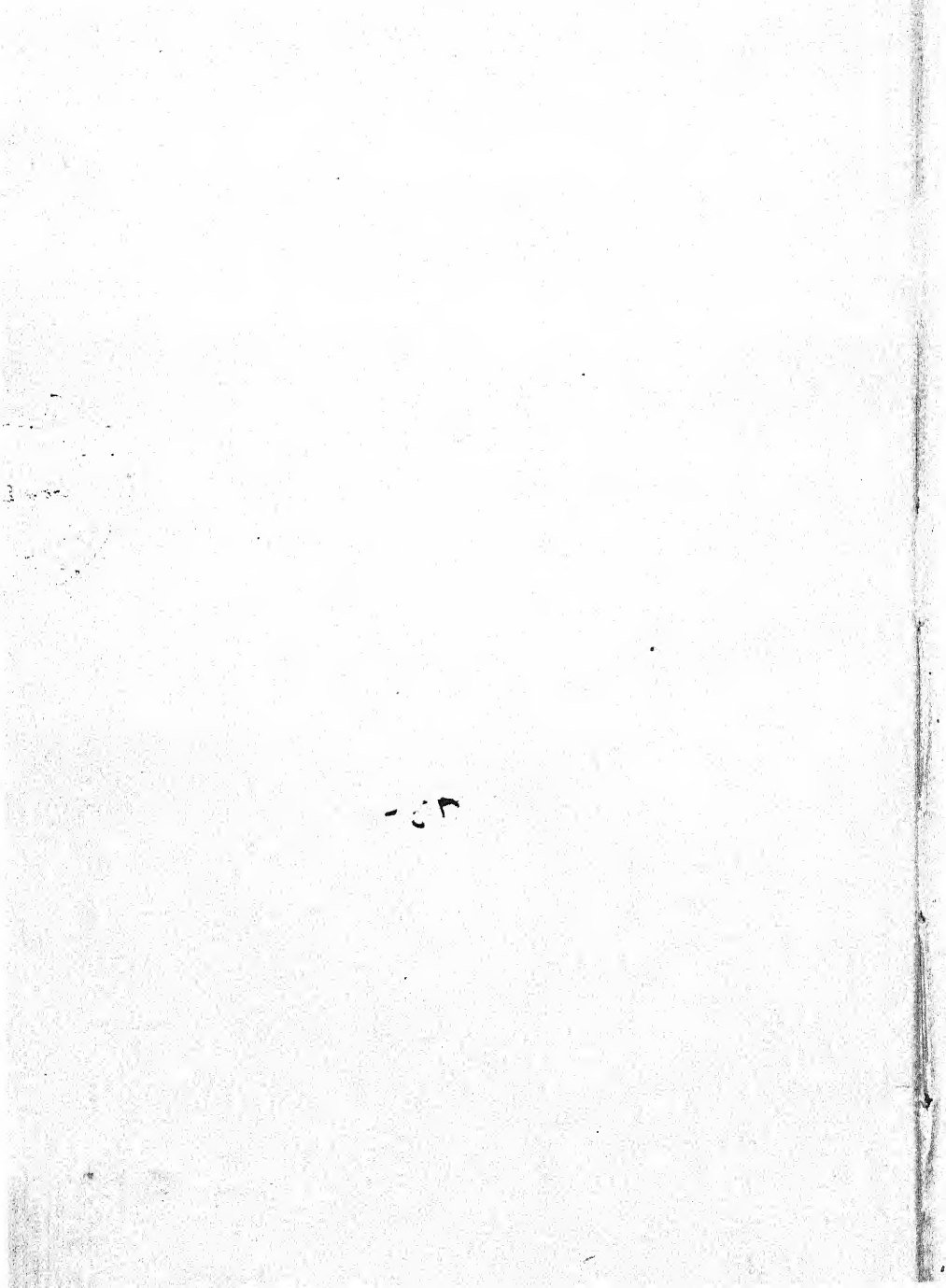


AN INDEX TO  
THE ARABIC HISTORY OF GUJARAT



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THE ARABIC HISTORY OF  
GUJARAT

ẒAFAR UL-WÁLĪH BĪ MUẒAFFAR WA ĀLĪH

BY ‘ABDALLĀH MUḤAMMAD BIN ‘OMAR  
AL-MAKKÍ, AL-ĀṢAFÍ, ULUGHKHÁNÍ

(THREE VOLUMES)

BEING A LIST  
OF PERSONS AND PLACES CONNECTED WITH THE  
HISTORY OF THE MUSLIMS IN INDIA DOWN TO  
THE BEGINNING OF THE SEVENTEENTH CENTURY

BY SIR E. DENISON ROSS, C.I.E.

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## INTRODUCTION.

The present list is an off-print of the Index published with the third and concluding volume of my edition of the Text of the *Arabic History of Gujarat*. While this Index was being printed it was suggested to me that, apart from its function as an Index to this book, it might be of value as a work of reference for students of Indian history, and that a useful purpose would be served if it were issued at a moderate cost as a separate publication.

The history on which this Index is based has been edited from a unique and autograph Arabic Manuscript belonging to the Library of the Calcutta Madrasah. This work under the title of *Zafar ul-Wālih bi Muẓaffar wa ālih*, contains a history of the Muslim rulers in India from their earliest conquests of Hindustan down to the reign of the Emperor Akbar. The author was a certain 'Abdullah Muhammad ibn 'Omar, commonly known as Ḥājji ad-Dabīr, who was born in Mekka of Indo-Persian parents in A.D. 1510, and came to settle in Gujarat at the age of sixteen. Further particulars will be found in the Index under *Author*.

His History is divided into two Parts or Daftars, the first Daftar contains the history of the Muslim Kings of Gujarat down to the conquest of that country by Akbar in A.H. 980 (A.D. 1572). The folios containing the reigns of the first two kings, Muẓaffar I and Aḥmad I are unfortunately missing from the MS., which begins abruptly with the conclusion of the Chapter on Aḥmad I, who died in A.H. 846 (A.D. 1443). This does not, however, describe the whole scope of Daftar I, for in the course of several digressions of the history of some of the minor Muslim Dynasties the narrative comes down

as far as A.H. 1014 (A.D. 1605), the latest date mentioned. The Second Daftar is devoted to the history of the Muslim rulers of Northern India from the Sixth Century of the Hijra down to the year A.H. 965 (A.D. 1558), with the entry of Akbar into Delhi, two years after his accession to the throne. Here the MS. breaks off abruptly in the middle of a page, and seeing that the author in all probability outlived the Emperor, who died in A.H. 1014 (A.D. 1605), it is more than likely that death or some other circumstance prevented his completing either this portion of his History or the fair-copy. For while revising his fair-copy he added many notes derived from the *Mir'āti Sikandari*, which is supposed to have been composed in A.H. 1020 (A.D. 1611). If this date is correct the Hájjí was still alive at that time, and it is strange that no allusion should be found in his History either to the death of Akbar or to the reign of Jahángír. One may presume the Hájjí before making his fair-copy had completed his abridged translation of the *Akbar Nāma*, which he follows so closely for the reigns of Bábur and Humáyún. In the first Daftar he makes no allusion to Akbar after the year A.H. 980 (A.D. 1572).

As an Index to this history the present list may be said to be fairly complete: as a Gazetteer or Biographical Dictionary of Mediæval India it can, of course, make no such claim: for it only gives such information as is to be found in the book itself. Nevertheless it is perhaps the most extensive list that has hitherto been published of notable personages who lived during the domination of the Muslims in India from the Eleventh to the beginning of the Seventeenth Century.

If some of the persons included do not appear to deserve mention, it must be remembered that this list is primarily an Index to the Arabic Text: and in the case of insignificant persons I have confined the entries to mere page references. Only in the case of famous men or of those of whom Hájjí ad-Dabír speaks from first-hand knowledge have detailed entries been made: and the details are

given in the order in which they occur in the body of the history, which is not necessarily chronological. Any other arrangement would have impaired the practical utility of the list as an Index.

With regard to place names it would of course have been possible to give the exact or approximate position of each ; but considerations of space precluded my going beyond the references to the text except only in cases where the Author himself defined such positions.

It will be observed that many of the entries refer to persons and places outside India, notably in Abyssinia and the Yaman. The reason for this is that Hájjí ad-Dabír in his account of Gujarat has made a number of interesting digressions into the history of these two countries in order to explain, (a) the origin of the Habshis or Abyssinians who played such an important part in Western India both as soldiers and as administrators in the Sixteenth Century, and (b) the relations between Western India and Southern Arabia in the Fifteenth and Sixteenth Centuries. His two main sources of information are the *Tuhfat uz-Zamán*, a History of Abyssinia by Shiháb Aḥmad, in which is recorded the conquest of Abyssinia by the famous Imám Aḥmad Grañ in A.D. 1527, and the *Bughyat ul-Mustafid fi Akhbar Zabíd*, the well-known history of the Yaman down to A.D. 1517 by Ibnu'd-Dayba'.

The two main difficulties encountered in preparing this Index have been (1) that a single man is known successively by a number of different titles, and (2) that one and the same title has been borne—often simultaneously—by more than one person. In several cases I have, after very careful study, failed to satisfy myself in the matter of identification. Two notable examples of the first category are : Daryá Khán *alias* Náṣir Ḥabash Khán, and Chirkis Khán *alias* Asad Khán. Of the second category : the name 'Álam Khán Lúdí has before now given rise to considerable confusion, as witness Bayley, *Local Muhammadan Dynasties*, p. 276 *note*, and p. 366 *note*, and Beveridge, *Translation of the Akbar Náma*, Vol. I, p.

298 *note*. I think I have satisfactorily established that there were three contemporary persons of this name, viz :

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'Álam Khán Lúdí, son of Mír Muhammad 'Álam Khán, died A.H. 963.

Sultan 'Álam Khán, son of Bahlúl Lúdí, died A.H. 950.

I have purposely made a number of entries under the appellations *Sayyid* and *Shaykh* instead of under their actual names, where it appears that they were more familiarly known with such prefixed titles. In speaking of the Abyssinians I have used the vulgar form *Habshis*, current in India to-day, but where the designation is part of a name I have transliterated it *Ḥabashí*.

A considerable time must elapse before the promised English translation of the *Arabic History of Gujarat* can appear : in the meanwhile this Index will serve to make available for those who cannot read the original much of the material which it contains. Its utility can never be commensurate with the labour its preparation has involved, but if, in spite of its defects, it helps to advance the study of Mediæval Indian History I shall feel amply rewarded. It is perhaps not too much to hope that should some scholar or group of scholars ever be inspired to undertake an exhaustive Biographical Dictionary or even an Encyclopedia of Muslim India, a useful nucleus will be found in this Index.

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## BIOGRAPHICAL AND GEOGRAPHICAL.

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\* Names marked thus belong to the quotations from the *Tuhfat-uz-Zamán*.

† Names marked thus are authors referred to as such or books.

Numerals in brackets stand for *Hijra* dates.

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- AHMAD, son of Khwája Jahán Muḥammad and 'Alá ud-Dín Bahman's daughter, becomes vazir to Mahmúd, son of 'Alá ud-Dín. Quarrels with his master and goes to Dawlatábád, where the Shaykh, Sháh Zayn ud-Dín, greets him with the title of Rája Ahmad. He goes to Delhi, where Muḥammad Sháh ibn Fírúz Sháh, in return for a cooling drink while hunting, tells him to demand a favour, and he chooses a village in Thalner, called Karund, whither he proceeds in (781). Dies in (801) and is buried in Thalner. (His rule in Burhánpúr dates from 784, and he ruled 17 years), p. 52
- AHMAD, son of al-Malik az-Záfir, p. 47
- † AHMAD, b. Muḥammad, b. 'Abdul-Wahíd al-Qurashí al-Tunisi, p. 589
- AHMAD, b. Muḥammad, b. Muẓaffar King of Gujarat [founder of Ahmadábád], p. 1. Appealed to by Fírúz Bahmaní for help against Rám Ráj (825). Reference to our Author's account of his reign which has been lost, p. 162
- AHMAD, b. Músá, b. 'Ujayl al-Yamaní, Sufi saint, p. 859
- \* AHMAD ibn Salím as-Saláti, p. 593
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- AHMAD AYAZ KHWÁJA JAHÁN, governor of Delhi, p. 865. With Fírúz Sháh in (745), pp. 878, 884. Surrenders to Fírúz Sháh, p. 896
- AHMAD BEG ŠUFÍ UGHLÍ, General sent by Sháh Isma'íl to help Bábur, p. 929
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\* AHMAD DÍN, b. Khálid, b. Muḥammad, b. Khayr ud-Dín, p. 585

AHMAD GANJAGÍ, saint of Aḥmadábád, p. 139

AHMAD GRĀN, SHIHÁB UD-DÍN AHMAD IBN IBRÁHÍM, his life and his conquest of Abyssinia, copied from the *Tuḥfat uz-Zamán* (see Bibliography), pp. 584-598

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AHMAD KHAN, son of Maḥmúd I of Gujarat, p. 25

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- Mekka to Rûm, p. 363. How he observed Ramazân, p. 364. Āṣaf Khân and the Sufis, p. 369. List of nobles who accompanied him to Mekka in (942), p. 385. Accompanies Ĥamzâwî to Egypt (944), proceeds to Adirna, interviews Sulaymân I. Before meeting the Sultân changes his Indian dress for Rûmî clothes, p. 386. Vazîr to Bahâdur; appoints Sirâj ud-Dîn 'Omar his *wakil*. Takes him with him to Mekka. On death of Bahâdur goes to Constantinople with Qa'im al-Ĥamzâwî, p. 626
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- ASARWA, village near Broach, p. 521
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- ASHJA' ul-MULK, son of Khân Jahân Malik Lâdan, in service of Malik Ayâz, p. 113
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- ASHRAF KHÂN, grandson of Khân Jîu Ikhtiyâr Khân, in service of Shîr Khân, p. 559
- ASÎR, delays tribute to Maḥmûd I, p. 34. — and Burhânpur, history of, pp. 51-87. Attacked by Nizâm Shâh of Dekkan in (981), p. 65
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- 'ASKARÎ, title given to Muḥammad Bahmanî II, p. 166
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- AŞLÂN TURKÎ SULTÂNÎ, p. 291. Purchased by Āṣaf Khân in Mekka and sent as a present to Maḥmûd III, at whose right hand he stands bearing the King's sword. (This must be the correct story of his origin, but *M.-i.-S.* says he came from Balkh and had been purchased by Maḥmûd III.) Receives title of 'Imâd ul-Mulk (*g.w.*) in (956), p. 295
- ASMA UMM al-MUKARRAM, wife of Najâh of Zabîd, daughter of Shihâb Şînw, p. 91. Rescued by her son, dies in San'â (479), p. 93
- ASSASSINS, 'ISMÂ'ÎLÎS, the. Admitted to the Kingdom of the Ghûrids, p. 658. Driven out of the Ghûrid Kingdom, p. 659. Murder Mu'izz ud-Dîn, p. 682
- ATÂLIK, p. 320
- ATAL KHÂN ĤABASHÎ QADIR SHÂHÎ, p. 411. Succeeds Bilâl Khayrat Khân as vazîr to 'Imâd ul-Mulk, pp. 439, 456. With Ulugh Khân, pp. 461, 473
- ATAL KHÂN RUKN ud-DAWLA MARJÂN, pp. 520, 537
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- 'ATÂ ULLAH QIWÂM ul-MULK, pp. 11, 25, 33
- ATIZ, a revenue collector in Balkh, p. 667
- ATKA KHÂN. *See* Shams ud-Dîn Muḥammad, p. 998
- AUTHOR, THE. 'ABDULLAH MUĤAMMAD ibn 'Omar al-MEKKÎ al-ĀṢAFÎ, ULUGH-KHÂNÎ. A poem by him on events of (913), p. 38. In Songer with Amin Khân, son of 'Azîz Khân, son of Juhjûh Khân, p. 53. In Songer with Fûlâd Khân in (1008), p. 62. Present at funeral of Amin Khân in Songer (1014), p. 63. With Sayf ul-Mulûk (1000), p. 71. In service of Fûlâd Khân and present at celebrations made by Bahâdur Shâh in connection with new capital, p. 80. In service of Sayf ul-Mulûk Miftâḥ in Chander, in (977), p. 98. A poem of his on the youth of Gujarat, p. 99. In Aḥmadâbâd in (977), p. 120. With Sayf ul-Mulûk in (997), p. 177. Apologises for a long digression, p. 192. Explains that Ḥusâm Khân's history ends at this point, *i.e.* Siege of Chitor (939), and that his object is to complete the narrative and thus write a continuation of the *Ta'rikh-i-Bahâdurshâhî*, p. 227. Comments on correspondence between Bahâdur and Humâyûn, p. 231. In Hormuz in (981), hears story of the voyage of Bahâdur's harem from the Captain of one of the vessels, p. 257. In (961) about fifteen years of age, p. 314. Author's father cousin of Makhdûm Bara, p. 337. Meets Khayrat Khân in his camp after he had been made an amir, p. 448. Receives gifts from Khayrat Khân, taken to see Jahângir Khân, who offers him 100 Maḥmûdîs a month; remains with Jahângir Khân till Ulugh Khân takes him back into his service. Author goes and makes his excuses to Ḥasan Daylamî, Jahângir's vazîr, p. 449. Writes letter for Ulugh Khân to Chingiz Khân, p. 452. Receives village of Baskar (on river of the same



name) from Ulugh Khán after battle of Baroda (967) and 'Álampūr, p. 455. With Ulugh Khán when offer of peace is brought from Chingiz Khán by his friend 'Abdul-Laṭīf (*q.v.*), p. 468. Explains that during (966, 967) he never left the side of Ulugh Khán, and therefore recounts the events as an eyewitness, p. 476. Sent as envoy by I'timād with peace proposals to Chingiz Khán (969), p. 489. In Ma'murábád (974), p. 507. Consulted by Jhūjhār Khán (975), p. 518. Employed on a mission, p. 520. Submits treaty of (7th Rajab, 975), p. 521. Writes to the nobles who deserted Ulugh Khán before the battle of Naryád (Jumada II, 980) and reproaches them with ingratitude, and they return to Ulugh Khán, p. 557. Deputed to arrange for reconciliation of Jhūjhār Khán with Ulugh Khán (980), p. 559. Carries messages between Ulugh Khán and Sayf ul-Mulúk and Shīr Khán (980), p. 560. (7th Rajab, 980) ill in bed in Maḥmūdábád when Akbar enters Patan, p. 566. Incidents of his arrival in Surat from Mekka during Akbar's reign, p. 580. (17th Dī'l-Hijja, 982) enters Mekka and performs all the rites of pilgrimage, p. 616. After Akbar's entry into Aḥmadábád, is appointed to the Waqf service (*see* Introduction to Vol. II, p. xxx), p. 618. His father descended from those who fled from Persia to Multán in Sind at the time of the Tātár invasion (617), p. 621. Enters India with his father in (962), taking with him three of the family books (*see* p. xxi of Introduction to Vol. II), p. 625. Describes voyage to India (961), p. 631. On first arrival in Aḥmadábád (962) visits Ulugh Khán Muḥammad, who has before him a book, some paper, and a *qalamdīn*. Ulugh's *vazīr* asks Author if he knows how to write. Author, thinking he wanted something copied from the books, says yes; but he is told to compose a letter of thanks to Chingiz Khán. Author, perplexed, sucks his pen until the two go out to evening prayer, when he puts down his pen and leaves; finding the outer office empty he resolves to say his prayer there. The Khán returns, but does not find the Author, and says, "Bring me Ḥajjī the Dabīr." (Hitherto he had been known as Muḥammad.) He is fetched back and writes the letter, but it was not good! So he went away, not thinking to return, and remained some days in his house. He is, however,

sent for again, and composes a letter to the *Shāh Bāndar* of Diu, after which he is appointed to the Khán's service on 200 Maḥmūdís a month. The Khán further gives him clothes, *tunbil*, a horse, and 500 Maḥmūdís. He returns to his father and gives him the money, p. 633. In (962) composed his letters in Arabic, as he was not well versed in Persian, but he soon learnt the latter. Gives all his earnings to his parents, p. 634. After arrival of Akbar in Gujarat, is appointed to carry the *waqf* money to Mekka (*see* p. xxix of Introduction to Vol. II). After death of his father he enters service of Sayf ul-Mulúk in Násik Tarmak under Nizām Shāh of the Dekkan, his mother being with him till she died. Reflections on death, p. 635. Received an *isāza* from Shaykh Abul-Ḥasan al-Bakrī, p. 637. Composes verses on a Shaykh, p. 642. Has before him *Tabagāt-i-Nāsiri*; *Tā'rikh-i-Guzida*; *Ibnal-Athīr*; *Ḥabīb us-Siyar*; *Rawzat us-Safá*; and *Athār ul-Bilād*, p. 665. Weighs evidence of Ziyā ud-Dīn and Ḥusām Khán, p. 767. Verses composed by him, p. 776. Discusses dates, p. 781. His work, entitled *Naṣar ud-Durar*, explains title and contents of this history, pp. 858, 903. *Ḥajjīb* and *Dabīr* to Sayf ul-Mulúk in Násik Tarmak. Relates anecdotes he has heard regarding Sikandar Lúdī, p. 923. Supplements *Akbar Nāma*, p. 937. Relates anecdote he heard when in Burhānpūr with Akbar, p. 945. Relates that while he was on his estate of Songer, a district of Burhānpūr, in the time of 'Abdul-Karīm Fúlād Khán's governorship (1012), he hears the story of the early days of Shīr Shāh, p. 949; (1012), p. 951. Refutes statements of Abul-Fazl in his *Akbar Nāma*, regarding the character of Khawāṣṣ Khán, p. 1003. For full genealogy, *see* under Sirāj ud-Dīn 'Omar an-Nahravālī.

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- AYBEK, brother of Ulugh Khán Balbán. p. 717
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- 'AYLAMPUR, a suburb of Ahmadábád, p. 7
- 'AYN ul-MULK, p. 157
- 'AYN ul-MULK, governor of Kara and Oudh, p. 867. Revolts in Kara; is pardoned and promoted in rank by Muhammad Tughluq, p. 869
- 'AYN ul-MULK, the doctor sent by Akbar to see I'timád Khán whom he had met when he was in the service of Chingiz Khán, p. 565
- 'AYN ul-MULK FULÁDÍ, attacks Bhím Rái (918), p. 99
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BĀBUR ZAHĪR ud-DĪN MUHAMMAD, Emperor of Delhi. Said to have been in Agra in disguise in (923) and to have met Sikandar Lūdi, p. 924. His full name Zahr ud-Din Muhammad, b. 'Omar Shaykh Bahādūr, b. 'Alī Sa'id, b. Muhammad Mirzá, b. Mirān Shāh, b. Amīr Timūr Gürkān. Born (6th Muharram, 888). Succeeds to his father in Transoxiana, on throne of Andijān (899), enters Samargand (906). Driven out of Samargand and Andijān, removes to Tirmid, p. 927. Marches on Kābul via Qunduz, where he is received and made prisoner by Khusraw Shāh; but escapes and arrives in Kābul; takes possession of Qandahār (910). His negotiations with Shāh Ismā'il Safavī, p. 928. Sets out for Transoxiana (917), defeats Mirzá Sultān Uzbeq in Badakhshān; announces his victories to Shāh Ismā'il, and asks for his aid against Samargand, and mounts throne of his ancestors, p. 929. Marches from Kābul to Qandahār (926), sends Humáyūn to govern Badakhshān on death of Khān Mirzá (926). Captures Garmsir (926), p. 932. (Our Author's first narrative down to the year (928) follows the *Ḥabīb us-Siyar*; he next passes to the year (933), and there follows the *Ṭabaqāt-i-Bahādūr Shāhi*: in a second epitome he follows the *Akbar Nama*.) Returns to Kābul (927). After conquest of Delhi, he visits the saints and goes to Agra; defeats Mahmūd, son of Sikandar Lūdi (933); captures Jaunpūr (934), dies (937), p. 933. Ascends the throne of Andijān (899), captures Samargand (903), loses it (906), regains it and loses it again (907), goes to Badakhshān and joins Khusraw Shāh. Goes to Kābul (910), conquers Qalāt (912), p. 934. Crosses the Hindu Kūh (912), visits his mother in Kābul. Goes to Qandahār

## III.

(913); expeditions into India: 1st (910); 2nd (913); 3rd (925); 4th (930); 5th (932), p. 935. His fourth expedition into India (930) abortive, p. 937. Reproaches his chiefs, who wished to return to Kābul after capture of Delhi (932), p. 940. Plot to poison him discovered—makes expedition against Sāngā (933), p. 942. Leads a charge, dismounts from his horse, and placing his forehead on the ground gives thanks to God, p. 944. Sacrifices his own life to save Humáyūn (937), p. 948.

BABUS (Balus—Malus?), gives himself up to Humáyūn before Kābul (952), pp. 1017, 1034

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BADAKHSHĀN, p. 690. Given to Humáyūn (926), p. 945

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BADR ḤABASHĪ, slave of Shīrwān Khān, p. 528

BADR SULTĀNĪ, in service of Jhūjhār Khān, p. 538

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BADR ud-DĪN SUNQAR RŪMĪ, *amīr ḥājib* to Queen Raziya, p. 704. Becomes regent to Bahrām Shāh, and plots to place his brother on the throne, p. 706

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## BAHÁDUR MÁHIR [BÁHAR] IQLÍM

KHÁN, Lord of Kutila (792), p. 902.

Sends envoy from Lahore to Tamerlane, pp. 908, 910

BAHÁDUR SHÁH of Khándesh, Qadir Khán, son of 'Adil Sháh III, son of Mubárák Sháh, son of 'Adil Sháh III, besieged in Asír by Akbar, p. 63. Ascends throne of Khándesh (1003), p. 79. Destroys Burhánpúr and builds Bahádurpúr, 3 *farsakhs* away, p. 80. Surrenders to Akbar, pp. 86, 945.

## BAHÁDUR SHÁH of GUJARAT.

In (931) complains to his father of unfair treatment he has received. Obtaining no redress he departs by night and first reaches Dungarpúr, kills the Ráná's son, goes to Ajmír, then to Mewát, then to Delhi, where he is kindly received by Ibráhim. Distinguishes himself in a *melee* with some Mughals. (Somewhat fuller version on p. 168), p. 121. Becomes a popular figure in Delhi, and people of Jaunpúr, who had just lost their Sultán, invited him thither. Ibráhim is jealous of his popularity and changes his behaviour towards Bahádur, who sets out for Jaunpúr. On reaching that country he is met by Táj Khán Naráí, p. 122. Finds Ibráhim in Pánipat facing the Mughal Army, p. 128. Arrives in Bagh Patha and is met by Páyanda Khán, envoy of the Jaunpúris. Khurram Khán, sent from Gujarat, informs him of the death of Muzaffar, and he sets out for Gujarat. On reaching Chitor he is met by 'Alí Shír ibn Mu'ín ud-Dín Afghán, p. 129. On receiving message from Táj Khán excuses himself to the Jaunpúr envoy and sets out for Gujarat, p. 134. Ascends the throne of Gujarat (Ramazán, 932). On his way to Patan, Táj Khán receives him with royal insignia. He visits the tombs of his fathers and of the saints. In Ahmadábád visits shrine of Shaykh Ahmad Ganjagi; enters Ahmadábád by Kalpúr gate, p. 139. Is welcomed in Chámpáner by all the nobles except 'Imád ul-Mulk and Qaysar Khán. Seeing blood-stains on the walls of the house in which Sikandar had been murdered, weeps, and orders 'Imád ul-Mulk and his confederates to be brought to him, and they are executed, p. 140. Puts to death all his brothers except Táj Khán (Note: on p. 195 it is said that it was Chánd Khán who took refuge with Mahmúd Khalji), who is in Mándú, Bestows titles on the companions of his exile, p. 142. Sets out for the Dekkan

to help 'Imád ul-Mulk of Berar against Nizám ul-Mulk Bahrí, Malik Barid, and Khudáwád Khán, p. 150. Marches to Nandarbar (934). Marries sister of Bahrám Sháh of Baglána. Confirms 'Imád in Berar and Muhammad Khán in Asír. Marches against Ahmadnagar, which he takes without striking a blow (935). Marches to Dawlatábád, to which he lays siege, p. 151. Hearing of the designs of the Dekkanis on Burhánpúr, at dawn sends 'Imád Sháh and Muhammad Sháh to attack Nizám Sháh; a few hours later he sends 'Imád ul-Mulk, and at midday Khán Khánán with the rest of the army. He himself follows in the evening. They encamp at Bir. In the night a messenger comes to Bahádur from Malik Barid offering submission, which is accepted, and Bahádur's name is read in the *Khuṭba* in Bidar. Pursues Nizám ul-Mulk, who has gone towards Burhánpúr. Peace is made between them, p. 152. The elaborate ceremonies on the occasion of his receiving the submission of Nizám ul-Mulk Bahrí (936) (Note: this incident is placed by the *M.-i.-S.* in (938) and is very differently told.) He causes Nizám ul-Mulk to restore the elephants and guns taken from 'Imád Sháh. He sends for 'Imád and Muhammad Sháh, and allows them to return to their estates, p. 153. (936) returns to his capital. At Nandarbar receives Bahrám Sháh of Baglána; at Chámpáner he receives Kumbher Rái. He receives letters from Nizám Sháh and Sháh Táhir informing him that the *Khuṭba* had been read in his name in Ahmadnagar, p. 154. Goes from Cambay to Diu by sea (937), p. 192. Meets Prithi Ráj at Sambal and gives him half of Waghar, p. 193. Meets Rái Singh of Chitor and Rái Siláadí Púrbiya, who complain to him of Mahmúd Khalji. He promises to redress their grievances, p. 194. Quarrels with Mahmúd Khalji, and marches on Waghar, crosses the pass Kurli and arrives before Shádiábád, p. 195. Enters Mándú in force and sends for Mahmúd, and was disposed to treat him leniently, but Mahmúd shows temper, and he is placed in charge of Ásaf Khán. The *Khuṭba* is read in his name in Shádiábád, the capital of Mándú, on (the 12th of Sha'bán 937), p. 196. Goes to Burhánpúr and meets Nizám Sháh, and returns to his capital Chámpáner, p. 217. Gives Rúmi Khán, Ranir, Surat, and Diu, turning out Tughán, p. 220. His



natural liking for foreigners; the incident of his *palkī* being struck by one of his bodyguard, turned him against Gujaratis and led to further encouragement of foreigners in whom he placed full reliance. The arrival of Muṣṭafā (q.v.) coincided with this incident, p. 221. Sets out (5th Jumada I, 938) from Shādībād to Na'icha, and thence to D'hār, thence to Bhilsa, besieges Rāisin, p. 223. Arrives in Diu, Portuguese retire (938). Marries daughter of Jām Firūz (939). Orders Muḥammad Shāh and Khudāwand Khān to Chitor (939), p. 226. Had 10,000 foreign mercenaries in his service. Tells Tātār Khān that he has seen the prowess of the Mughals under Bābur and that the Indians and the Mughals would be like glass and stone, whichever strikes, it is the glass that is broken, p. 229. Having been joined by Muḥammad Zamān, tells Tātār Khān he is now prepared to attack the Emperor of Delhi, and orders Tātār Khān to collect his men from far and near and set out for Rantambhor and there await his further orders. In (941) sets out for Chitor, p. 230. Replies to Humāyūn's second letter saying that "there are five justifications for entering on war: (1) The foundation of a dynasty; (2) The protection of a dynasty; (3) Defence against aggression; (4) An appeal for help from one state to another. The (5th) is not a good one, for it may be an unwarrantable attack, a love of conquest, or plunder, disobedience, and so forth. But with me it is none of these. I have merely distributed money and collected men with the desire to make a holy war, and to raise the standard of the faith," p. 231. Sets out for Mándú, and after defection of Bhūpat Rāi, sets out for Gujarat. Encounters a Mughal amir, whom he kills in single combat, and arrives in Diu, p. 232. Hearing of Narsingh Deo's death despairs of saving Chāmpāner, p. 235. After departure of Humāyūn marches to Aḥmadābād and defeats Mughals, p. 236. Writes to Tātār Khān, sending large sums for the collection of troops and tells him to march on Kālinjar. (Bahādur had been in Delhi at the beginning of Shīr Shāh's reign), p. 237. The first to enter Chitor, p. 238. Following treacherous council of Rūmī Khān makes an *arāba* round his camp, he flies to Mándú with a few followers on (21st Shawwāl), p. 240. Reaches Mándú on 14th, with Muḥammad Shāh, p. 241. Flees from Mándú

to Chāmpāner, sends his hareem and treasures to the foot of the Chāmpāner hills, while he remains in the fort, p. 242. Leaves Chāmpāner in charge of Ikhtiyār and sets out for Cambay, where he entrusts his hareem and treasure to Aṣaf Khān, ordering him to take them to Diu, and directing a hundred of his boats to be burned, he proceeds to Diu. Gives Rūmī Khān's posts to Ṣafar Salmānī, appeals to the Portuguese Governor of Goa for aid, p. 243. Story of the Shaykh who made him see in the water of the river a cradle containing two orphans, p. 247. Moves from his fortified camp to Mándú (941), p. 249. Gives the Portuguese "What they otherwise would have stolen!" in Diu. The apprehension of Rūmī Khān (942), p. 251. Visits the Portuguese captain accompanied by not more than ten officers, p. 252. Author's reflections on what he might have achieved if he had been wise, p. 256. Allows the Portuguese to have the island of Diu in return for the service of 500 Portuguese soldiers. Humāyūn, having withdrawn, Bahādur attacks the Lord of Jagat, and he expects the Portuguese to keep their promise and supply the contingent, but not a man appears. The Lord of Jagat returns to his allegiance, and Bahādur returns to Diu to find that the Portuguese had begun to fortify the island with stone, but he pretended not to notice this, saying to himself, "Haply God will cause something to happen after this," p. 258. Entreated by his nobles to return to Aḥmadābād (942), which he does, and the whole of Gujarat is soon freed of the Mughals. Battle of Maḥmūdābād, p. 259. Apologises to his nobles for having taken Rūmī Khān's advice and not theirs on the occasion of the armed encampment (*arāba*). He feels no further anxiety save in regard to the Portuguese. In (943) has regained all he had lost during Humāyūn's invasion except Mándú, p. 260. Arrives in Diu, in spite of warnings, puts to sea with small following, having on his sword. Visits Viceroy, who is asleep in his cabin, p. 261. Shows fight, and being transfixed in the breast by a spear, falls into the sea and is drowned. His companions, who had remained on the galleon, died fighting, p. 262. His character. Extent of his Kingdom, pp. 263, 399, 404. Adventure with a lion, p. 405. Defeated by Humāyūn, appeals to Shīr Shāh for help, p. 952

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- BAHÁ ud-DÍN TUGHRUL SANJARÍ, Governor of Herát, p. 662. Killed in battle, his head sent to Herát (588), p. 664
- BAHÁ ud-DÍN ULUGH KHÁN, formerly Bahá ul-Mulk, son of 'Alá ul-Mulk Ulugh Khán Sohráb, Governor of Modasa, p. 33. Mahmúd I, hearing of his great cruelty, sets out for Modasa, whereupon Ulugh Khán flees to the court of Ghiyás ud-Dín Khalji, who does not receive him; thence to Sultán-púr. He ultimately returns to Mahmúd I, who pardons him. Shortly after imprisoned, and dies in (901), p. 34
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- HULÁCHÚN (*sic*), The Mongol, invades Lahore (743), p. 877
- HULÁGÚ KHÁN, sends envoy from 'Iráq to Násir ud-Dín in (662), p. 724. Spelled Hula'u, pp. 760, 761
- HULA'U, for Húlágú, pp. 760, 761
- HUMÁYÚN, the Mughal Emperor, sets out from Bengal. On reaching Kálpí the Governor of that fort, Sultán 'Álam, leaves with a large force and joins Bahádúr. Here he learns that Chitor is being besieged and that Muhammad Zamán has been exalted by Bahádúr. He writes to Bahádúr accusing him of unfriendliness. Bahádúr sends a humble reply which he receives on reaching Agra; he again writes to Bahádúr as follows: "A judge was asked, 'What is a helpless man?' He replied, 'He who has no friends.' Another judge standing by him said, 'No! He is one who had friends but has lost them.' It has been said a thousand friends are few, but one enemy is many," p. 230. After the conquest of Mándú, clothed from head to foot in red; slaughter of inhabitants only ceases when he removes his red clothes, p. 233. Marches on Cambay and Ahmadábád. Hearing of Shír Sháh's rebellion in Bihár, leaves Mírzá Hindál in Ahmadábád; Qásim Beg in Broach; Hindú Beg in Pattan; hastens to Agra. (There is an omission in the text here between *Shír* and '*alá*', and after Burhán "*púr*" should be added: *but see* Bayley, p. 393), p. 236. Goes to Sarangpúr, p. 238. In Ujjain when Bahádúr takes Chitor, p. 239. Sends his brother in pursuit of Bahádúr towards Mándú, and captures the camp, p. 241. Enters Mándú by force, p. 242. Sets out for Chámpáner after capture of Mándú, p. 243. Follows Bahádúr to Cambay, warned of plans of midnight attack by an old woman, withdraws for the night; returns to find his books



stolen. Pillages Cambay for three days and proceeds to Chāmpāner, p. 244. Occupying Chāmpāner, collects the revenues as far as Mihindri, but beyond that river there was no one in authority; the leading farmers petition Bahādūr to send officials to collect the revenues, which otherwise would be lost, p. 249. In (942), having disposed of Chāmpāner, sets out to attack 'Imād ul-Mulk in Ahmadābād, p. 250. In (942) leaves Gujarat for Māndū, where he stays, as the climate suited him. List of officers he left in charge of principal towns, p. 258. Invasion of Gujarat lasted 13 months and 13 days, i.e. 21st Shawwal (941) to 3rd Dī'l Hija (942), p. 260. With Tahmāsp, p. 366. Sent to govern Badakhshān (926), p. 932. Arrives in Kābul from Badakhshān (932), p. 937. Is made Governor of Sanbal and Hīsar Firūza, p. 940. Is permitted to conduct campaign against Rānā Sāngā, p. 941. Summoned to Agra (933), p. 942. With Sultān Uways obtains surrender of Samarqand, but is recalled by Bābur to Badakhshān (935), p. 946. Illness, p. 947. Ascends the throne in Agra (937), conquers Jaunpūr (938), p. 948. Flees to court of Tahmāsp (943), p. 949. One of the causes of his sudden withdrawal from Gujarat was the behaviour of Shīr Shāh in Bengal, p. 952. On withdrawing from Gujarat chooses to stay in Māndū on account of its good climate. Hearing that his brothers are planning to revolt, he at length hastens to Agra—meeting his brothers on the road. He then learns that Shīr Shāh has captured Chunar, whither he at once proceeds (942), p. 981. Conquers Bengal (945), p. 983. Remains idle after conquest of Bengal, p. 985. Bestirs himself, and leaving Jahāngīr Qulī in charge of Bengal, marches on Agra (945), p. 987. Enters water on horseback at battle of Chausa and is nearly drowned (945), p. 988. Is rescued from the river by a water-carrier, who recognised him, to whom he promises "The reign of half a day," p. 989. After his defeat at Chausa returns to Agra, and tries to persuade his brothers to unite with him in opposing Shīr Shāh, p. 990. Sets out again to meet Shīr Shāh at Qanawj, p. 991. Is again saved from drowning at Qanawj (947), p. 992. Joins Kāmran Mīrzā, after Qanawj, p. 993. Goes to Sind (Rajab, 947), then to Uchcha, Bhagar, and Lohuri (948). Here he marries the lady who became the mother of

Akbar (Miryam Makānī), p. 994. Besieges Sihwan, p. 995. Enters Persian territory (950), p. 999. Learning that the Delhi army is in Bengal hastens to Agra (961), p. 1006. Entertained in Farāh (?), p. 1007. Visits the tomb of the Imām in Mashhad (951), p. 1008. Returns to India with a large contingent of Persians (*qizilbash*), p. 1012. Having secured Qandahār, sets out against Kābul (952), p. 1017. Occupies Kābul—celebrates the event—receives envoy with congratulations from Shah Tahmāsp (952), p. 1018. Sets out for Badakhshān (953), p. 1019. Occupies Badakhshān (953); at Shakhdān lies unconscious for four days (953), p. 1020. Hearing that Kāmran is back again in Kābul, marches from Badakhshān, p. 1022. While besieging Kābul is joined by many contingents; he again occupies Kābul (954), p. 1026. Sets out for Badakhshān (955), p. 1029. Writes reproachful letter to Kāmran in Tāliqān (955), p. 1031. After departure of Kāmran forgives the rebellious chiefs (955), p. 1033. Sets out against Balkh (956) and summons all his brothers to join him, p. 1035. Is deserted by many of his officers, his horse is wounded under him, p. 1040. Buys horses at Kahwar from Persian dealers on their way to India (956), p. 1041. Advances against Kābul, p. 1042. Follows Kāmran into Lamghān (957), p. 1046. Encamps at Bihsūd for six months (958) after death of Hindāl, p. 1049. Learning from Sultān Adam that Kāmran is again at his court, sets out for the Gakkar Country, carrying Prince Akbar with him, p. 1051. Enters Kābul (961), receives the congratulations of the Begums, but says the Kāmran incident is not matter for congratulation; for it is as if he had removed his own eyes, p. 1053. Goes to Qandahār (961), and returns to Kābul, p. 1054. Sets out for India via Jalālābād (961), p. 1055. Reaches Jālandar and the Afghan garrison flees, p. 1056. After defeat of Sikandar Sūr marches to Delhi and halts at Salīngar (962), p. 1058. Re-enters Delhi in state (4th Ramazān, 962), divides his officers and servants into three classes: (1) *Ahl-i-dawlat*: The soldiery. (2) *Ahl-i-sa'adat*: The men of learning, judges, poets, etc. (3) *Ahl-i-murād*: Artists, musicians, and singers. p. 1059. The circumstances of the accident which led to his death. Our

- Author says that the fact that Humáyún heard the Muezzin's call to evening prayer as he was descending the steps is "not mentioned by Abul-Fazl." This statement would seem to point to an earlier version of the *Akbar Nāma* (see Introduction of Vol. III of this text), p. 1064
- HUMÁYÚN KHÁN**, son of Muḥammad Sháh, son of Fírúz, p. 901. Attacks environs of Delhi (792), p. 902. Succeeds his father (793), dies after one month and eighteen days, p. 903
- HUMÁYÚN SHÁH**, son of 'Alá ud-Dín Aḥmad Bahmani, murdered in (865), p. 105
- HUSÁM KHÁN**, vazir to 'Alá ud-Dín, b. Muḥammad Khizr Khán (880), p. 920
- HUSÁM ud-DÍN KHÁN**, the historian, grandson of Muḥáfiz Khán. Author of *Tabaqāt-i-Husām Khānī*. First quotation from this work (see Introduction to Vol. II of Arabic text), pp. 5, 22. Says he was present with Muẓaffar II in D'har, p. 100. Is sent by Qiwām ul-Mulk to fetch certain nobles, p. 112. Sent by Bahádur to fetch Táj Khán from Dilkushá, where he was guarding 'Imád ul-Mulk (932), pp. 141, 160. Version of capture of Mándú in (937), p. 194. Accompanies Tātár Khán Lúdí to Chitor, p. 227. Quoted as varying somewhat from Ziyá ud-Dín in a narrative, p. 756. Gives a more detailed account of the Mongol revolt against Ulugh Khán (697) than Ziyá ud-Dín, p. 790. Very full details of peace negotiations before Rantambhor, and of the siege, p. 800. Quoted in connection with death of Tughluq Sháh, p. 862. Quoted for period covered by Ziyá ud-Dín, p. 876. Author says he does not relate what happened to Sultan 'Alam Khán, when Bábur entered Delhi, p. 926. Accused of overlooking important details regarding Jalál ud-Dín Muḥammad, b. Kans, p. 979
- HUSÁM ud-DÍN**, brother of Khusraw Khán, sent as Governor to Gujarat (718), turns renegade; the nobles of Gujarat seize him and carry him to Delhi, where the Sultan gives him a mild slap on the face for all punishment, p. 844
- HUSÁM ud-DÍN**, maternal grandfather of Ziyá Barani, left in charge of Lak'hawti (671), p. 967
- HUSÁM ud-DÍN**, Qutluq Sháh, amir of the Black Standard (653), p. 719
- HUSÁM ud-DÍN**, chief justice to Maḥmúd Khaljī, p. 12
- HUSÁM ud-DÍN GHALBAK**, Governor of Oudh (590) (see Raverty, p. 549), p. 954
- HUSÁM ud-DÍN 'IWAZ KHALJÍ**, Governor of Kanguri, father of 'Alí Mardán Khaljī, p. 959
- HUSÁM ud-DÍN MUGHALÍ**, p. 51. Succeeds his brother Yár 'Alí as Amír, of Burhānpúr (Khándesh), p. 55. (For further reference, see Shahriyár Husám ud-Dín.)
- HUSÁM ud-DÍN**, saint of Nahrawála Patan, pp. 5, 479
- HUSÁM ul-MULK**, amir of Oudh (791), p. 902
- HUSÁM ul-MULK JHÁJÚ**, revolting Malik under Maḥmúd I, p. 15
- HUSAYN**. See Khink Suwár
- \* **HUSAYN**, b. Abí Bakr al-Játurí, p. 585
- HUSAYN**, son of Nizám Sháh, imprisoned in Dawlatábád, p. 173. Succeeds his father in (995), p. 174
- HUSAYN ibn Kharmíl**, Governor of Karzawán, p. 667. King of Karzawán, p. 680
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- HUSAYN MÍRZÁ, SULTÁN**, Lord of Khurásán (912), p. 934. Brother of Aḥmad Shámlú, converses with Humáyún on a point of religion, p. 1006
- HUSAYN SHÁH**, son of Maḥmúd, succeeds to Jaunpúr (862). After ousting his brother, Husayn conquers Tirhut, Khorá, Bhakar, and Oudh; builds fort of Benares. Meets Bahlúl Lúdí and agrees to content himself with Delhi

- (878), dies (905), p. 135. Married to daughter of 'Alā ud-Dīn, b. Muḥammad Khizr Khān; has designs on Delhi, is defeated by Bahlūl Lūdī, p. 922
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- ILBARI, name of a Turkish tribe, to which Il-tamish (Il-tutmish) and Balban belonged, pp. 686, 726. The real name of this tribe was probably *alp-ari*, from *alp-ar* or "brave man," a name given to Afrasiab, from whom the Turks claimed descent (see Káshghari, *Diván Lughát it-Turk*). An Alp-ar Khan is mentioned by Juwayni (text, vol. I, p. 92) at the siege of Samarqand by Chingiz Khán.
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- IL-TAMISH, SHAMS ud-DÍN (possibly a popular contraction of Il-tutmish, see Raverty, p. 597, note). Originally slave of Qutb ud-Din Ay-Beg, p. 686. His early adventures; bought and adopted by Qutb ud-Din; becomes *sarjándár*, ascends the throne of Delhi on death of Qutb ud-Din (607), p. 687. Receives homage from the King of Bengal (622). Captures Rantambhor (623), Mándú (624), p. 695. Invests Gwalior (629), p. 699. Dies in (633), p. 700. Besieges Ghiyás ud-Din in Deokot (622), p. 961.
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- 'IMÁD ud-DÍN RAYHÁN, a Hindu eunuch, p. 716. By intrigues becomes regent in the place of Balban, p. 718. His plot being discovered, he is banished to Badaon, he is put to death (653) in Broach, p. 720.
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- 'IMÁD ul-MULK, title conferred on Rustam Khán by the King of Asir (978), p. 533. See Rustam Khán Ibráhím.
- 'IMAD ul-MULK ASLÁN TURKÍ (*al-MALLIS al-'ALÍ*) (often referred as "al-Malik"), purchased by Aşaf Khán in Mekka and sent as a present to Mahmúd III, at whose right hand he stands bearing the King's sword (this must be the correct story of his origin, but *M.-i-S.* says he came from Balkh and had been purchased by Mahmúd III), receives title of 'Imád ul-Mulk in (956), p. 295. Marches against Idar (956), p. 296. After murder of Mahmúd III, p. 310. Gets possession of armoury and treasury, pp. 311, 391, 393, 394. In constant attendance on Sultan Ahmad II, pp. 397, 398, 399, 402, 404, 408, 411, 414. Blocks 'Alam Khán's road to Baroda, p. 415. Becomes Prime Minister to Ahmad II (963), p. 416. Goes over from 'Imád to Násir ul-Mulk, pp. 422, 424. Conspiracy against him by Tátar Khán and Malik ush-Sharq, p. 435. Deserted by all except Ikhtiyár ul-Mulk, p. 437. Obtains help from Portuguese in return for Daman, p. 438. Makes peace with 'Imád, p. 439. Determines to drive the Portuguese out of Daman, p. 440. Throws a cup at his assailants, who kill him and his escort in the fort of Surat (966, Ramazán 27th), p. 444. His character, p. 446.
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- ‘IMÁD ul-MULK MUFLIH ul-MULK, son of Tawakkul, known as MALIK JIÚ, flees from Gujarat to Khándesh (944), pp. 61, 152. Receives Ashta from Bahádur, p. 223. With Bahádur in (942), p. 236. Undertakes to collect the revenues near Aḥmadábád, on condition no questions should be asked, p. 249. Is joined by many nobles on his way from Diu to Aḥmadábád. He spends all that he collects on the huge force that had gathered round him. Attacks Humáyún and is defeated, p. 250. One of Bahádur's nobles in (941), p. 256. After Bahádur's death, p. 263. Accompanied by Šadr Khán, goes to Murbi, p. 267. Flees to Burhānpúr and thence to Mándú, pp. 268, 320. Flees to Mubárák Sháh in Burhānpúr (944) and thence to Qadir Sháh in Mándú, p. 321. Is sheltered by Lord of Mándú, Mallú Khán, p. 322. Murdered (Ramāzan 27th, 952), p. 332
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- \* IMÁM AHMAD, ibn Ibráhím, also known as Aḥmad Grañ, p. 578. Returns victorious to Harar, being then aged 21 years (932 or 933), pp. 579, 585
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- ISMA‘ÍL, AMÍR, the Afghan, set up as King of Deogir, he surrenders the fort to Iḥsan Gangú, p. 159. Brother of Malik Mal, p. 882
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'IZZ ud-DÍN, brother of Nušrat Khán Khalji, killed by Mongol converts (Ziyá says Ayáz ud-Dín), p. 785. Killed by rebellious Mongols in mistake for Ulugh Khán (according to Husám Khán this took place at Nagor and not at Jalor), p. 790.

'IZZ ud-DÍN 'ABDUL 'AZÍZ az-ZAM-ZAMÍ, poetic epistle to Asaf Khán dated (959), pp. 377 *seq.* His panegyric on death of Asaf Khán, pp. 381 *seq.*

'IZZ ud-DÍN BALBAN KISHLÚ KHÁN, first mentioned in reign of 'Alá ud-Dín when (639) he receives the fief of Nagor, Mándur, and Ajmir, p. 710. Becomes *amir hájib* in Delhi, obtains the fief of Hánsi and the title of Ulugh Khán, p. 711. Governor of Uchcha, p. 715. Deputy Chamberlain, p. 719. Governor of Agra, joins forces with

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† JABIR al-BA'DÁNÍ, of Aden, p. 39.

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\* JADID KHAJUĤ, p. 597.

† JADIMA al-ABRASH, b. Malik, b. Amir al-Tanukhi (al-Azdi), p. 983.

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#### ADDITIONS TO NOTES.

pp. 171, 181, Narnála, not Karnála, is the correct reading.

p. 528, line 7. The curious spelling *ra'ná* for *ráná* which here occurs in the original MS. is also to be found in the British Museum MS. of *The History of Humayun* by Gul-Badan Begam. See printed edition by Annette S. Beveridge (Oriental Translation Fund, New Series I), p. 16, l. 15.

p. 859, line 20, for *al-Hind* read *al-'ahd*.